2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

584 sonal preferences carry weight. The business preliminaries include a small payment from the bridegroom's people in recognition of the fact that the bride's family have had the expense of rearing her and are about to lose her services, an interchange of gifts between the houses, and the provision
585 by the bride's father of an outfit for his daughter. In average peasant families a girl will bring to her new home three sets of every-day cotton clothes and caps, a winter cloak, a set of bedding, and for feast days an embroidered cap or two and a coloured scarf; possibly in addition an aluminium pot or iron bucket; details will vary in every individual case.

• 428 585 The laws of inheritance in Hunza show the same equitable common sense as distinguishes the Burusho's other customs. A woman cannot inherit land, since only a man can tackle irrigation work, field making, and so forth. But if a girl is still unmarried when her father dies, it is her brothers' duty to see her adequately outfitted, dowried, and settled. Among the gifts that may accompany a girl are apricot trees; her father or brothers may settle on her the right to the fruit of one or more of the family trees. Our friends of No. 3, who were very straitened and possessed only mulberry trees, had fortunately the right to an apricot tree in Zénába's home garden. We saw Kaníza and her sisters coming home one day, all carrying shoulder-baskets piled high with golden apricots: "We've been to Báltit to gather the fruit of mother's tree," they told us, "and this isn't nearly all. There's shaking-down for two or three days more." When the father dies the family property is fairly divided between the sons, who either work it in common or if they prefer divide it up. Questions then arise as to how many poplars equal an apricot tree, or how many willow trees a wheat field, but the distribution rarely gives rise to quarrels, for the people are just-minded and at need will call in neighbours to adjudicate over knotty points.

428 587 One of their customs is particularly sane: if a father of grown sons elects to marry again, he is free to do so, but in that case he must share the property as if he were himself a son; and a son by the second wife will only inherit a grandson's
587 share. If a woman is widowed young, she will in the natural

minow MoK and GK tumour. (Not known to QUB). 000

miŋ closing the lips and projecting the lower one, in scoffing or preparatory to crying. — *ivliŋ miŋ sfimi.*

miŋ moŋ elas to smile.

miraw y. 428

a. Inheritance (land, vessels, gun etc., not living things), heritable inanimate property, hereditament, patrimony.

As regards inheritance, the youngest son inherits the family house, the eldest son inherits the best land. Guns, swords and such articles are divided up, but the father can allot them in his life-time.

A thing specially left to any one, not subject to reversionary rights, is "*miravi*".

denarlo miraw the heritage (?) of the world. 260.2. 000

b. Family in which there has been long unbroken descent.

jo miraw bila, or, *jo miravi la* I am of a family of long unbroken descent.

c. Customary law, traditional custom, practice, habit, IUB H. *ramuŋ, rasm, qanuun.*

qadimtaww miraw bila it is the custom from ancient times. 300.12. *elaga miraw* the custom of "*elag*". 342.13. *tkam yander jaras miraw bila* it is the custom to go out (*lit.* come) to meet the Tham. 336.7. Cp. 342.20. Ar. Prs.

miravi v. *miraw* 1. and 2.

mirbaw, mirmaw; mirbavi, mirmavi. V. *mermaw* and *mermavi.*

mirgi MoK and GK epilepsy. (H. *mirgi*).

267a

251 them. Even apricots that were bruised, damaged or even starting to rot were put out to dry. No treatment of any kind was used . . . just simply nature at work.

245 An apricot tree is a most valuable asset in Hunza. It is a fact that an apricot tree is often willed to a daughter by parents and she can retain her rights to the tree and of course the crops that come from it for her lifetime.

In the Western world, the apricot is not considered a long-lived tree. In America, especially, it is considered not much longer lived than a peach or a plum and that means at the most, 25 or 30 years of life. When you take into consideration the truth that in Hunza apricot trees live to be well over 100 years, one wonders just where the difference comes in.

245 242 I really believe that I have the answer. In Hunza apricots are grown from seed. No matter where I looked or sought I could find no tree nursery in either Nagir or Hunza. (I did find a small government nursery in Gilgit.) Therefore I would assume that every Hunzan farmer grows his own trees from the planting of the apricot seeds. No doubt some Hunzan farmers are more adept at this task than others and they probably grow a few extra ones and maybe trade them for other things with their neighbors.

But, as explained, the trees here last many, many years and the orchard space or land to grow them on is very limited. Therefore, there would be little or no demand for nursery stock. I inquired wherever I went concerning grafting and I tried to establish whether or not they knew anything about the process and how much they knew, but I came up against a blank wall. I could gather no definite information. That they know how to graft and are acquainted with the process, I am sure but to what extent it is used, I could not establish.

7:Tobe C,T-3 (1959)1960 AV7 Burusho AV7
Hunza

him, she would at least know beforehand what she had to contend with. Then again, as the Mir performs all marriages, maybe he wouldn't allow this young man to take a second wife. I did not inquire any further into the details concerning this case, but I admit that I was somewhat surprised to think that a good healthy happy Hunzan would resort to one of civilization's favorite pastimes . . . wife-beating.

Wife-beating generally seems to be broadly practiced in Hunza. This struck me as being most strange for I could see little cause or likelihood of opportunities for misdemeanors on the part of the wife.

Upon taking the matter up with the Mir, he told me that most cases of wife-beating were brought about by nagging, and in Hunza that is sufficient justifiable cause for a man to administer a sound thrashing to his wife and she can't take him to the Mir's court about it, either. The next most frequent cause for wife-beating is over-generosity to her parents with her husband's possessions.

Wife-beating under such provocations as stated might meet with universal support and approval on the part of mankind. There may be principles and practices in Hunza that will not find widespread support in the West, but I'll bet on the basis of the two causes for wife-beating there will be broad, if not general, male approval.

By Hunza law a daughter cannot inherit property. The best that she can get in a property settlement is the use of the property for her lifetime. It then must revert to a male member of the father's family. There have been instances where a daughter has been willed an individual tree—in most cases, an apricot tree. This remains her property, or at least the crops do, for as long as the tree or she lives.